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¹ PIONEER CONGREGATIONAL MINISTERS IN ILLINOIS.

² THE KIND OF MEN THEY WERE, AND THE WORK THEY DID.

Fully to answer the question, who were the Pioneer Congregational Ministers of Illinois, and what the work which they did, would require a volume rather than a half-hour paper.

In the time allotted me, I can only make brief and imperfect mention of some of the representative men who may properly be classified as pioneers, or of their characteristics and the enterprises which they inaugurated. I shall limit myself to those who lived and labored in the State previous to 1850, a period earlier than the existence of the first Congregational church in Chicago.

The work of the Pioneer Congregational ministers in Illinois antedated several years the organization of any Congregational churches in the State.

It is a unique fact in ecclesiastical history that for years the labors and contributions of one denomination of Christians should result only in the organization of churches of another denomination.

Yet it is true, that the first Pioneer Congregational ministers sent out and sustained by the Congregationalists of New England, planted only Presbyterian churches, and these largely made up of Congregational material.

¹ At the suggestion of Dr. Noble, Rev. G. S. F. Savage, D. D., prepared this paper for the Union Park Congregational Church Monthly Concert, and by request it was afterwards read before the Chicago Ministers' Union and printed by their direction.

² An exhaustive article entitled Puritan Influence in Illinois before 1860, by Carrie Prudence Kofoid, was published in Illinois State Historical Library, publication No. 10, Transactions for 1906.

A history which must be understood if we would rightly appreciate the mission and growth of Congregational churches in this State and in the West, and with which the Congregationalists of to-day should be familiar.

Organized Congregationalism in Illinois dates only from 1833, but the missionary labors of Congregational ministers, under Congregational auspices, began much earlier.

The first of these explorers was Rev. Samuel J. Mills (the leader of the five students in Williams College, who behind the historical haystack, in 1808, prayed the American Board into existence two years later), a Congregational minister from Connecticut, who, in 1812, made a tour through the West and Southwest, in behalf of the Connecticut Missionary Society, and reported that in all the territory of Illinois there was not a Congregational or Presbyterian minister.

In 1816, Rev. Salmon Giddings, another Congregational minister from Andover, Mass., came to this territory, but located at St. Louis. He labored, however, as a missionary, both in Illinois and Missouri, gathering and organizing eight churches in Illinois and six in Missouri. But they were all organized as Presbyterian churches.

Later, and previous to the formation of the American Home Missionary Society in 1826, the Connecticut Missionary Society, commissioned Rev. Orin Fowler to labor in Indiana and Illinois, and Rev. Edward Hollister and Daniel Gould to labor in Illinois and Missouri. Their commissions covered two States, neither State being regarded as a large enough field for one man to occupy.

In 1824, Rev. John M. Ellis and Rev. E. G. Howe, both Congregational ministers, came as missionaries to Illinois, the State then having a population of 70,000, which was located mostly in the central and southern parts of the State. They gathered churches, but as was the practice of the times under the working of the Plan of Union

of 1801, all these churches were organized as Presbyterian, though they were the fruits of the labors of Congregational ministers.³

In 1828, came three other Congregational ministers from Connecticut to Illinois, viz.: Rev. Thomas Lippincott, Cyrus L. Watson and Aratus Kent; the last named asked the American Home Missionary Society to send him to a place which was so hard that no one else would take it. He was the first minister at Galena, and his

³ This Plan of Union was entered into between the General Assembly of the Presbyterian church and the General Association of Connecticut, with the design of securing union and co-operation between the two denominations in planting churches in the new settlements of the country.

But in its practical workings it resulted largely in Congregational ministers uniting with Presbyteries, and the organizing of Presbyterian churches, or of Congregational churches under care of Presbytery. Dr. Patton says that it has been stated on high Presbyterian authority that not less than 1,500 of their churches are essentially Congregational in their origin; and Mitchell says that it is computed that 400 churches, or more, have been gathered in the West, for the Presbyterian church, by the benevolence of Connecticut, alone.

Congregational missionaries who sought to establish Congregational churches and associations, were hampered and ostracized. Efforts were made to have such churches and ministers discredited and disfellowshipped at the East. This state of things awakened much dissatisfaction. It led to the calling of the Albany Convention of 1852, in which the question of abolishing the Plan of Union, was the leading feature. A committee of one from each State represented in the Convention, was appointed to report upon the subject. As a delegate from the Illinois State Association, it was my privilege to be a member of that committee. Dr. Humphrey, President of Amherst College, was chairman. He had up to that time been an earnest advocate of the Plan of Union, writing and speaking in its defense. But as fact after fact was brought out before the committee, showing how wholly unfair and one-sided was its practical working, he became intensely interested and his countenance evinced great surprise. As a result, he wrote a report recommending the abolishment of the Plan, which was unanimously adopted, and went into the Convention and made a forcible and effective speech in support of the recommendation. He was bitterly attacked afterwards for his change of opinion, and when asked how he could have been induced to do it, he replied: "Those Western boys ran away with me, with their facts."

Six years before the Albany Convention, the Western Congregational Convention, held in Michigan City, reported it, "as their unwavering opinion, that the placing of Congregationalists in fair and friendly relations with Christians of all denominations; the restoration of freedom of action in our own churches, and harmony between us and the Presbyterians; the maintenance of Congregational institutions; and, in short, the best interests of religion and its professors in every view, require that the special union between Congregationalists and Presbyterians should be abandoned."

nearest ministerial neighborhood was in Chicago. These Congregational brethren organized at first only Presbyterian churches, and became themselves members of Presbyteries.

Next came, in 1829, the Illinois band of seven, from Yale Theological Seminary, having in view, as they expressed it in their agreement, as a leading object, the planting of an institution of learning in Illinois, which should help the West for all time; and these, with their associates, were the founders of Illinois College, Monticello Female Seminary and other educational institutions, which have blessed and will bless the State and the West for generations to come. The names of this band were, Theron Baldwin, Julian M. Sturtevant, Mason Grosvenor, John F. Brooks, Elisha Jenney, William Kirby and Asa Turner. To this list should be added the names of William Carter, Albert Hale, Flavel Bascom, Lucius Farnham and Romulus Barnes, who came to the State soon after, and were intimately associated with the first band in pioneer work in this State.

A nobler body of men never entered upon any missionary enterprise. This was the heroic age of Home Missions, and these men were the heroes and their wives the heroines.

It was my privilege to have a personal acquaintance with all of them, excepting Mr. Brooks and Mr. Barnes.

The last one of the twelve, Rev. Albert Hale, of Springfield, Illinois, passed away a few days since, at the advanced age of 92 years.*

The maximum annual salary pledged to each of these brethren when they began their work was \$400.

In 1831, another Home Missionary band from Andover, Bangor and Princeton Seminaries, came to Illinois, one of whom, Rev. Jeremiah Porter, D. D., may rightfully be counted as a pioneer Congregational minister, although his first connection was as chaplain of United

* Mr. Hale died Jan. 30, 1891.

States troops in Chicago and pastor of the first Presbyterian church here.

In 1833, came Dr. Edward Beecher, the first President of Illinois College, and Rev. Nathaniel C. Clark, who organized the first Congregational church in Northern Illinois, viz.: that near Naperville, and afterwards organized, or assisted in organizing, 37 other Congregational churches in the Fox River Valley, and who really is entitled to be designated as the pioneer organizer of Congregational churches in this State. Coming from Vermont, he brought with him a confidence in and love for the polity in which he had been educated, and all the churches gathered and organized by him adopted the same. It was my privilege to be intimately associated with him in the first years of my ministry, he being one of my nearest ministerial neighbors. He would not, perhaps, be regarded as a brilliant and popular preacher, yet was he, in the best sense, Biblical and instructive. His preaching was thoroughly evangelical. As a pastor, he was unwearied and successful. A peace-maker, he yet was firm and decided where principle was at stake. I recall his benignant face as he went about shepherding his flock, loved and honored of all; a wise counselor, a true and steadfast friend, unselfish, unworldly and spiritually-minded. He was truly a man of God, like Nathaniel of old, without guile. The abiding fruits of his forty-years' ministry in the numerous churches planted and fostered by him are his best memorial.

Of others who came to Illinois previous to 1850, the names of Gridley, Reed, the two Lovejoys, Owen and E. P., the anti-slavery martyr at Alton; Wilcox, Pearson, Cook, Foot, Miles, Brown, Blanchard, Dodge, Grant, Hitchcock, Payne, Wright, Wells, Parker, Parsons, and Whittlesey, stand out prominently in my recollection of Pioneer Congregational Ministers in Illinois.

Said one of these Rev. S. G. Wright, one of the most successful and self-denying of the Pioneer Missionaries, to the Home Missionary Agent: "If there is any place

so hard, or with a salary so small that no one else will go there send me.”

The names even of most of these are doubtless unfamiliar to the present generation. Yet they served God faithfully in their day, and laid deep and broad the foundations of churches and institutions, upon which we are now building.

This answers the question, in part, of who and what were the Pioneer Congregational Ministers of Illinois.

They were men of varied culture, talents, disposition and adaptation to pioneer work, but almost without exception they were men of marked ability, of thorough collegiate and theological education,—consecrated and self-sacrificing men, ready for any and every kind of service which should be required of them. They were, as a class, enterprising and hopeful, not easily disheartened by privations and difficulties; but, like Joshua and Caleb, they were ready to say, We be able to go in and possess this goodly land of Illinois for the Lord Jesus Christ.

Perhaps I ought to include in the list of Pioneer Congregational Ministers of Illinois, Rev. Dr. T. M. Post, who organized and was pastor for many years of the first Congregational church in Missouri and is claimed by that State as especially theirs. He came to Jacksonville in 1834, an unconverted, brilliant, scholarly young lawyer and was associated with President Sturtevant and Dr. Beecher, as a Professor in the new college there. Soon after he was led, as he says, to consecrate himself and his talents to Christ, through the influence of a simple act of heroic Christian fidelity on the part of the wife of Gov. Duncan. He united with the Congregational church at Jacksonville, and was ordained as a Congregational minister by the Illinois Association, in 1844.

I cannot forbear to quote from Dr. Post's letter to the daughter of Mrs. Duncan, the incidents connected with his conversion, as given by Rev. Dr. Roy, in *THE AD-*

VANCE. He says. "I found your father and mother under the shade of large trees in front of their house, surrounded by a company, mainly of crude, rough, stalwart men, of plain garb and speech, of primitive type, and bronzed, strongly-marked, shrewd faces, the backwoodsmen, political leaders of the newly emerging commonwealth. It was near the dinner hour, and rough tables were set in the shade of the lofty trees. Then, as we gathered around them, I shall never forget how your mother, a little, delicate, brave woman, solitary amid that company of men, arose, and as your father was not at that time a communicant in the church, offered thanks and craved a blessing on our repast. The scene and the incident gave one a glimpse into a share of the life of those times, and also characteristic of the Christian heroism of your gentle, sweet, true-hearted mother. I never forgot it. It affected me permanently in various ways, besides impressing me anew with a high admiration for her Christian principle and bravery." Dr. Post, subsequent to the occasion referred to, told one of the daughters, and wrote to another, that their mother at first asked him to crave the blessing, and that he was obliged to respond that he was not a Christian and must be excused. But he also informed both the daughters that the brave act of their mother was the means of his conversion.

WHAT DID THESE PIONEER MINISTERS DO?

Their first great work was that of exploration and planting of churches. This was a difficult and self-denying work at that early day. Oftimes it necessitated long journeys over trackless wastes, across bridgeless streams, with poor accommodations, much hard labor and poor pay.

Four of the Illinois band, viz.: Baldwin, Bascom, Kirby and Jenney, acting for a time as agents of the American Home Missionary Society, explored Northern and Central Illinois, many parts of which were unsettled

and unbroken prairie; holding meetings, gathering the scattered sheep of Christ's fold, planting churches and putting in operation those civilizing and Christianizing influences which have made this Empire State what it is to-day.

Let me give a single specimen of their work in this direction. In 1833, Rev. Theron Baldwin and Rev. Albert Hale made a tour of seven weeks, on horseback, from Jacksonville to Chicago, preaching by the way 57 sermons and holding several four days' meetings. On arriving at Chicago they found it a settlement of 300 inhabitants, with 22 drinking saloons. They also found here the pioneer minister, Rev. Jeremiah Porter, for whom they preached five times within a week.

The same year, Rev. Aratus Kent made a pioneer exploration trip across the country from Galena to Chicago, on horseback, lodging nights upon the prairie, as he found only one settlement on the way. He came to see if it was not time to start a mission at Fort Dearborn, but found the work already begun.

He reports in the *Home Missionary*: "I have rarely addressed a more attentive and apparently devout congregation than that which I met on Sabbath morning, in the garrison, and which, combining the people of the village and the gentlemen of the army, constituted a large assembly, for this country." He adds: "It is an important station, and if the pier, now commencing, should be permanent, and the harbor become a safe one, Chicago will undoubtedly grow as rapidly as any village in the Western country." A prophecy in 1833 which we have seen more than fulfilled in 1891. It is a significant fact, however, that all the pioneer missionaries did not see in the little settlement of 300, the germ of the greatness which their eyes have beheld in later days in a city of more than a million of inhabitants, for I have been told that our good Dr. Jeremiah Porter, thinking at that time, with others, that St. Joseph, across the lake, was

to be the great city of the West, invested in lots there instead of in Chicago.

In the first planting of Congregational churches in this State and in the West, peculiar and unexpected obstacles were encountered. The Plan of Union entered into in 1801, by Eastern Congregationalists, with the Presbyterian General Assembly, worked against them. In the early settlement of Illinois it was assumed that there was no occasion for organizing Congregational churches; that its polity, good for New England, was not adapted to the heterogeneous population of a new country. It was even claimed that Congregational churches had no right to exist on this field. Moreover, prejudices were kindled against Western Congregational ministers and churches as radicals, fanatics, unsound in the faith and unworthy of fellowship by Eastern Congregationalists. This was one reason why there was no Congregational church established in Chicago until 1851—four years after I came to the State. Yet there were living here hundreds who came with letters from the Congregational churches of New England, but united with Presbyterian churches and were the bone and sinew of those churches. A single fact of personal experience will illustrate the extent and unjust character of this prejudice against Western Congregationalists. In 1856 I attended as a delegate from the Illinois General Association, the Massachusetts General Association at Dorchester. A few days before the meeting of the Association, the New York *Evangelist* published a communication charging that the Congregational churches of the West were doctrinally unsound and radical, not worthy of the fellowship of the New England churches, who were more in harmony with New School Presbyterianism. The Puritan *Recorder* copied the article and endorsed it. In presenting the salutations of the Illinois Association I alluded to the article and said that it seemed to me a very strange thing, that when nine-tenths of the Congregational ministers in the West were those who had been

converted in New England, united with Congregational churches there, had been educated in New England colleges and New England Theological Seminaries; and a very large proportion of the membership of these churches had come directly with letters of recommendation from New England churches; that the simple transportation of these ministers and church members, across Lake Erie and Lake Michigan, should work such a marvelous change in their Christian character and belief as to make them unworthy of the fellowship of the churches from which they immigrated. And added, that an experience of nine years with those Western ministers and churches, qualified me to say, that I believed that they were as orthodox and worthy of the fullest confidence and fellowship as the Eastern churches. The editor of the *Puritan Recorder* being present, replied, that the young brother from the West need not feel so badly about what is said. He says that Western Congregationalism is as good, as sound in the faith and worthy of fellowship as the Eastern. I think so, too, and a little better, but that is not saying much for it. This feeling was gradually and happily changed for the better of all parties after the abrogation of the Plan of Union by the Albany Convention in 1852. The Congregational Convention, held in Michigan City in 1846, was influential in preparing the way for this result.

It has been a mooted question which was the first Congregational church in Illinois. Several have claimed the honor. The facts are, that the church in Mendon was organized in February, 1833; the church at Naperville, in August, and that of Jacksonville, in December of the same year. The church at Quincy was organized as a Presbyterian church, Dec. 4, 1830, and became Congregational in 1833. The church at Princeton was organized in Princeton, Massachusetts, in 1831, and removed the same year to Illinois. So that organized Congregationalism in the State dates from 1833; but at first its growth was very slow, for the reasons which I have

given, although thousands of Congregationalists were annually immigrating here from the East. In 1835, there were only ten Congregational churches in the State. When the General Association was organized in 1844, there were two local associations, embracing 64 churches, 48 ministers and 2,432 members. In the minutes of the Association for 1890, there are reported 13 local associations; 280 churches; 312 ministers and 32,731 church members.

It was two pioneer Congregational ministers from Illinois, Asa Turner and William Kirby, who first explored the territory of Iowa and preached the first Congregational sermons in that State.

WHAT DID THESE PIONEER MINISTERS DO?

With great wisdom and self-sacrifice, they planted and nourished into vigorous life Christian Colleges, Academies and Female Seminaries, which have been fountains of rich blessings in the past and give promise of still richer blessings in the future. Illinois, Knox and Beloit Colleges; Whipple, Dover, Princeton and other academies; Monticello, Jacksonville, Rockford and Galesburg Female Seminaries, are largely the fruit of their planning and their labors. And, perhaps, it is not too much to add, Chicago Theological Seminary, for although established since 1850, it numbered among its foremost and efficient founders some of the earliest pioneer Congregational ministers of Illinois. The names of Dr. Bascom, Pres. Sturtevant, W. Carter, Asa Turner, N. C. Clark and T. M. Post, will readily occur to those familiar with its early history.

Illinois College, established, as we have said, in 1829, by a band of students from Yale Theological Seminary, coming to the State with that express end in view, although not strictly a Congregational college, yet nearly every one of its founders, its Presidents and early Professors, were Congregational ministers, and it was established when the whole population of the State was

less than one-fourth of the population of Chicago to-day, and when Chicago itself was a mere hamlet of a few score inhabitants.

The germ of Knox College was first planted in 1834, by a mixed colony, which settled in Galesburg. In its establishment and support, it had from the first the hearty co-operation of the pioneer Congregational ministers who were largely represented in its Board of Trust.

In like manner, the pioneer Congregational ministers of Illinois had an important part in the establishment of Beloit College and Rockford Female Seminary, the former opening its doors to students in 1847 and the latter in 1849. Such men as Dr. Bascom, Rev. N. C. Clark and Rev. R. M. Pearson, represented the State in the earliest conventions called to consider the question of establishing such institutions, and although the College is located just over the border line in Wisconsin, it has from the first been recognized as truly belonging to Illinois as to Wisconsin.

Rev. Theron Baldwin, one of the Yale band, was the founder and first President of the Monticello Female Seminary, probably the first institution in the State, for the higher education of women. From his fertile brain also originated the College Society of which he was the wise and efficient secretary, and which has done more than any other agency in planting and sustaining Christian colleges in all the great empires of the West.

Thus were the pioneer Congregational ministers of Illinois true to the traditions of the New England fathers in providing for and fostering the higher Christian education.

Dr. J. E. Roy gives this interesting fact of the agency of Dr. Baldwin in securing the charter of Jacksonville College, and incidently also of Shurtleff and McKendree Colleges. "In 1830, when Mr. Baldwin was a Home Missionary at Vandalia, then the capital of the State, he applied to the Legislature for a charter for Jackson-

ville College. It was refused. One of the members saying, that if they granted the charter at all he was in favor of restricting the corporation to one-quarter section of land, for otherwise these college men would use their immense funds in buying up new land in the northern part of the State, and then put on tenants at will, and finally sway the political destinies of Illinois. Afterwards, Dr. Baldwin, being reinforced by Dr. Edward Beecher, made another application for a charter. By this time the Methodists and Baptists were on hand for college charters. So the three institutions formed a ring. They took the bill which the Jacksonville men had framed by a modification of the charter of Yale College. The chairman of the Senate committee on education was Col. Thomas Mather, then of Springfield, but a man of Congregational training, under Rev. Dr. Porter, of Farmington, Connecticut, father of Pres. Porter, of Yale College, and the bill was committed to his care. Dr. Baldwin says that he spent two days in writing out an argument to show the *safety* of literary corporations and read it in the hearing of the Senate committee and of the Methodist and Baptist friends. The committee agreed to adopt it as their argument on the bill, and the result was the securing of charters for Illinois, Shurtleff and McKendree Colleges."

The two leading founders of Iowa College, Rev. J. A. Reed and Rev. Asa Turner, were pioneer Congregational ministers in Illinois before they entered upon their work in Iowa.

WHAT DID THESE PIONEER MINISTERS DO?

They labored for and in revivals, many of them of great power and widely extended influence. The pages of the *Home Missionary* for those years furnish most interesting reports of protracted meetings held in groves, in school-houses and in barns; of revival efforts and revival results; of conversions and the gathering of converts into churches. Many of these pioneer missionaries

and pastors themselves had been converted in revivals in New England. They had been trained in an atmosphere of revivals, under such men as Dr. Nettleton, Dr. Lyman Beecher and Dr. N. W. Taylor. They believed in them; labored for and in them. Said one of those pioneer ministers, after speaking of the difficulties encountered in his pioneer work: "There was no trial or suffering so feared as a failure to win souls to Christ. One revival of religion and one ingathering of young converts counterbalanced months and years of pioneer fare, and the severities of prairie blasts and other incidental inconveniencies."

One of these, Rev. E. Jenney, as agent of the American Home Missionary Society, in ten years had to do with the organization of 41 churches, with the building and dedicating of 39 houses of worship, with the graduating of 21 churches to self-support and with the *promoting of numerous revivals of religion*.

Rev. Dr. Bascom, of blessed memory, who recently finished his course with joy, at the ripe age of 86 years, having labored in this State more than half a century, at the beginning of his ministry in Tazewell county, held in several places open-air four days' meetings; on one occasion using an old ox sled as a pulpit, and his ministry was blessed with revivals of great power wherever he labored. Hundreds of prominent, devoted men and women in our churches to-day were converted in these revivals.

There are no recollections of my own early experiences on this field more delightful than of those revivals in which I was privileged to labor among the churches of the Fox River Valley and elsewhere.

WHAT DID THESE PIONEER MINISTERS DO?

Almost without exception they stood foremost in the ranks of temperance and anti-slavery reformers when it cost much to be such.

It is a significant fact that when, in 1844, the Illinois State Association was organized, among the standing rules adopted, to which all ministerial members were required to give assent, was this: "No one shall be admitted to membership in this body who does not regard slaveholding as a sin condemned by God." Among those who stood by the martyred Lovejoy in his defense, at the risk of life, were Dr. Edward Beecher and Rev. Asa Turner, as well as Rev. Owen Lovejoy, brother of the martyr.

At an early day Congregational churches encountered much opposition and odium, because of the bold and united stand which they took as anti-slavery and temperance reformers. One of the pioneer missionaries, Rev. Thomas Lippincott, had an important part in saving Illinois from becoming a slave State, as Gov. Ford in his history of Illinois, testifies, doing efficient service by his contributions to the press and his fiery hand-bills.

Nor was this spirit less manifest in the Congregational churches of this State at a later day. It is an interesting fact, as stated by Dr. Roy, that in the Civil War of 1861-65, the Congregational churches of Illinois furnished for the Union army, one in four of their entire male membership, including old men, invalids and boys.

They were leaders in the temperance reform. In most of the early churches abstinence from intoxicating drinks was made a condition of church membership. Many early church covenants, like that of the St. Charles and Elgin churches, read, "You further agree not to make, vend or use ardent spirits, except for medicinal and chemical purposes."

I hardly need add, that they were hearty supporters of missions, home and foreign. From the first, the feeble churches which they organized were educated to contribute freely and generously for objects of Christian benevolence. Their motto was, "America for Christ," and they gave themselves and trained their people for

this work. Yet it was in no narrow spirit of home missions as against foreign, but they took in the whole world in their sympathies, their prayers, their gifts. These pioneer ministers, by their personal contributions, were examples to their people of the same liberality which Paul recognized in the Macedonian Christians "whose deep poverty abounded unto the riches of their liberality."

I cannot close without, in a word, paying some tribute to the devoted and sainted wives of these pioneer ministers. Upon them rested the heaviest burdens of the inconveniencies and self-denials of this pioneer work. Many of them taken from homes of culture, refinement and wealth, had to endure the privations of meagre fare, of life and labor in log-cabins, in rude and uncultured communities, often ending in an early death. Yet, with rare exceptions, they bore these with a cheerfulness and Christian heroism beyond all praise.

They encouraged and sustained their husbands in all their labors and contributed much by their fidelity and wise counsels to their success.

The record of their devoted and useful lives, though not written by human hands, is written in God's book of remembrance, and I am not sure that when these books are opened, it will not appear that their share in the work done has been the larger and most blessed.

REV. G. S. F. SAVAGE.

CIRCULAR APPEALING FOR AID FOR COLONIZING FREE NEGROES IN LIBERIA.

OFFICE OF THE MISSOURI COLONIZATION SOCIETY,
ST. LOUIS, Oct. 28, 1845.

DEAR SIRS—

In asking your aid to advance the interests of the Colonization Society, I propose, in few words, to explain its present position, and plan of future operations.